

A Response to the Unjust, Deceptive and Slanderous Allegations made against Markazi Jami'at Ahle Hadith UK

**Produced in Conjunction with the Scholars of
Markazi Jamiat Ahle Hadith UK**

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Introduction

Bismillah wal Hamdulillah was Salaatu was Salaamu 'Alaa Rasoolillah.

Before the reader is a response to numerous accusations that have been levelled against Markazi Jami'ah Ahle Hadith UK (MJAH) by an organisation called "Salafi Publications" over many years. By the permission of Allah the reader will come to realise the unjust and oppressive nature of Salafi Publications' attacks.

Sadly this not only reflects their absence of correct Islamic knowledge and understanding, but also demonstrates that such extreme hatred only leads to slanderous allegations and clear fabrications. It seems also that they have their own specific understanding of Salafiyyah. An extreme understanding that not even the likes of Ibn Taymiyyah and Ibn ul Qayyim would be able to measure up. To such an extent that one of their associates had the audacity to even question the methodology of the great Imam Muhammad bin 'Abdul Wahhaab (rahimahullaah).

Indeed Allah the Most High has said:

"O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is closer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do." (Al-Maa'idah:8).

This document has been produced following close consultation with the scholars of Jamiat Ahle Hadith UK.

We ask Allah, the Most High, to allow this response to be a beneficial reminder and to remove the false allegations made against MJAH. Indeed Allah is the One Who Grants Success.

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1. Allegations that the Scholars in General, and Shaikh Badee'-ud-Deen Sindhee Specifically have said Markazi Jamiat Ahle Hadith UK is Deviated

“THE ADMONITIONS & REFUTATIONS OF SHAIKH BADEE' UD-DEEN SHAAH AS-SINDEE AR-RAASHIDEE (rahimahullah) ON JAM’IYYAH AHLUL-HADITH”

“The noble Scholar Shaikh Badi'ud-Deen Shaah As-Sinnee (rahimahullaah) was amongst the first scholars to speak against the errors of this organisation in the UK.”

“the 'ulemah have spoken regarding this group.”

“What do they think the scholars, the great and the good of them, have been doing for the last 15 years?”

Response:

1. To use the fatherly rebuke by al-'Allaamah Badee' ud Deen Shah as-Sindhee (rahimahullaah) to justify Tabd'ee (declaring someone to be an innovator), abandonment and open warning against Jami'ah Ahle Hadeeth UK is an evil deception and a clear fabrication.

Shaikh Badee' visited Jami'ah Ahle Hadeeth UK many times over many years. He continued his co-operation with the Jami'ah until his death. He also recommended the likes of 'Shaikh Abdul Hadi al 'Umree with regards to affairs connected to marriage, divorce and matrimonial disputes. This is an established fact with the Salafees who live in Birmingham.

The closeness of Shaikh Badee' to the Jami'ah is shown by many facts. On one of his visits to the UK, he was sitting in Shaikh 'Abdul Hadi's office when he received the sad news of his wife's death back in Pakistan. Also the Shaikh stayed at the Masjid Tawhid branch of the Jami'ah when he visited and benefited the students there. Shaikh Badee' also used to regularly send Eid greetings from Pakistan via post to Shaikh Suhaib Hasan in London.

Shaikh Badee' never by himself made tabdee' of, or abandoned or warned against the Jami'ah, neither did he call for anyone else to do it and he was not pleased at anyone that did. Shaikh Badee' was a member of Jami'ah Ahle Hadith throughout his life in Pakistan. Shaikh Badee's students continue their co-operation with Jami'ah Ahle Hadith after his passing away, may Allah grant him Al-Firdaws.

Salafi Publications' have taken one tape where Shaikh Badee' gives some advice to the Jami'ah and given it their own explanation, then they have used it to further their own political ends. They have no right to do this, they never had any connection with the Shaikh during his life and they have no connection with any of his major well known students now. In fact Salafi Publications have also declared Jamiat Ahle Hadith in Pakistan to be misguided, which Shaikh Badee' himself belonged to.

What is more astonishing is that one of Shaikh Badee's main criticisms is regarding photography and video-taping of lectures, when photographs and video tapes of Salafi Publications' speakers have appeared on the internet and in newspapers! This alongside the fact that it is well known that

the video-taping of conferences and gatherings of the scholars occurs in Saudi Arabia and has been allowed by the scholars (see Appendix i). Clearly Salafi Publications is trying to fool its followers on this matter.

Another main criticism is connected to voting and elections and this will be dealt with later in this document.

2. It is a further lie to allege that the ‘ulamaa collectively have spoken against the Ahle Hadeeth in the UK. Or that “the scholars have been collectively trying for 15 years to advise the Jami’ah without result”! These are just baseless lies. Rather it is more correct that the salafi ‘ulamaa have supported Jami’ah Ahle Hadeeth UK from the beginning and continue to do so. The Jami’ah was the first to invite the likes of Imaam Al-Albaani (rahimahullah), Shaikh Abdul Muhsin Al-‘Abbaad (hafidhahullah) and Shaikh Muhammad bin ‘Abdul Wahhab al Banna (hafidhahullah) to the UK, when they visited on behalf of the Islamic University of Madinah.

The former Grand Mufti of Saudi Arabia, ‘Allaamah ‘Abdul ‘Azeez Ibn Baaz (rahimahullaah) and others from the kibaar ‘ulamaa also supported the work of Jami’ah Ahle Hadeeth UK and we have the proof of this in the form of regular and direct correspondence between the Jami’ah and Shaikh Ibn Baaz. Anyone is welcome to see these on request at the offices at Green Lane Masjid (see Appendix xv for examples).

3. Shaikh Ibn Baaz himself supported the appointment of individual members of the Jami’ah Ahle Hadeeth UK including Shaikh Suhaib Hasan and Shaikh 'Abdul Hadi al 'Umari to their positions. When Shaikh Suhaib graduated from the Islamic University of Madinah, Shaikh Ibn Baz personally sent him to do da’wah in Kenya. After spending almost a decade of calling to the Qur'an and Sunnah in the African continent, Shaikh Ibn Baaz then sent him to the United Kingdom in 1976 to continue his efforts for the Salafi Da’wah. Shaikh Ibn Baaz also appointed Shaikh Mahmood Al-Mirpuri (rahimahullaah) to Birmingham, and Shaikh Mirpuri set up Green Lane Masjid upon the pure manhaj of Ahlul Hadith, may Allah reward him abundantly for being from the very first people to establish the Salafi Da’wah in the West over 30 years ago. The first donation to establish Masjid At-Tawhid in London came from Shaikh Ibn Baaz himself (also see Appendix xiv). These people are alleging that Shakh Ibn Baaz used to appoint people with an incorrect manhaj and gave his own money to unworthy causes. The reader should bear this in mind.

In 1994, the foundation stone of Masjid Tawhid was laid by His Eminence the Noble Shaikh Muhammad bin Abdullah As-Subayyal (hafidhahullaah), the then President of the General Affairs of the Grand Mosque in Makkah and of the Prophet's Mosque in Madinah, and also a member of the Council of Major Scholars, and Imam of the Grand Mosque in Makkah. (For Shaikh Subayyal's letter of support for MJAH see Appendix xv)

The reality is that the Major Salafi ‘Ulamaa endorse Jami’ah Ahle Hadeeth UK in dealing with issues affecting the Muslims of the UK. The attachment to the Major Scholars continues to this day and all praise is to Allah.

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2. Accusations Relating to the Issues of Voting and Elections in the West

“Markaz Jamiat Ahl-e-Hadith UK Support Democratic Elections And Attribute It To Islaam”

“The "Head" Of Markaz Jamiat Ahle-Hadith, Abdul-Hadi Umari, Gives Fatwa That Democratic Elections Are Supported By The Sharee'ah & One Is Sinful If He Does Not Vote, Thereby Someone Corrupt Is Elected!!”

“Markaz Jamiat Ahl-e-Hadith UK DEMAND Democracy Be Restored In Algeria.”

“Markaz Jamiat Ahl-e-Hadith UK Visit House Of Lords (Parliament); Mixing With Shee'ah In The Name Of Politics; Taking Part In Open Photo Opportunities With Kufaar & Shee'ah.”

“Ahl-e-Hadith Green Lane Host the 'Respect' Socialist Party Candidate Followed by Q and A with her.”

“Markaz Jamiat Ahl-e-Hadith Endorses The Respect Party Of George Galloway Heads of the Jamiat Declare Open Support for this Socialist Party.”

(Along with a snapshot from the website of the TV show Big Brother containing photographs of George Galloway and indecently dressed ladies).

Response:

1. The Jami'ah categorically does NOT support the system of democratic elections that is in opposition to the Shariah. The Ahle Hadith by their very name hold that true guidance is only found in the Qur'an and Saheeh Hadith with the interpretation of the Sahabah. The Islamic Shariah which is Divinely Revealed is the only system that can provide justice and success to mankind.

The resolution referred to was made in reference to the specific situation in Algeria and although it might have been worded more clearly, to twist the statement and allege that the Jamiah opposes the divine Shariah is an outright slander, the burden of which is weighty. The situation in Algeria was one where despite fairly winning the imposed democratic elections, the Islamic party was prevented from taking office. Along with Saudi Arabia, Jami'ah Ahle Hadeeth spoke out against this clear injustice.

2. The Jami'ah does NOT claim that democratic elections or entering into parliament are part of the religion of Islam. The statement made by Shaikh 'Abdul Hadi ("Democratic elections are supported by the Shari'ah") must be seen in light of the fact that Shaikh 'Abdul Hadi was speaking about a specific situation where a greater evil occurs and a corrupt person is elected, due to people not voting. That is why the Major Salafi 'Ulamaa have allowed voting in elections and entering into politics under certain circumstances and in the interests of the Muslims at large, such as to ward off a greater evil or to prevent a greater harm. This is in line with the Shari'ah principle of "choosing the lesser of two evils". (See Appendices ii, vi, vii, viii, and ix)

To read more on the Jami'ah's position on democracy, refer to the detailed article (in Arabic) written by Shaikh Suhaib Hasan. This was published in the journal of the European Council for Fatwa & Research (volume 10:1). The Shaikh makes a clear distinction between the Islamic political system

that is based upon Shura (consultation) and what is found in modern western democracies. So to attribute deviancy and misguidance to Shaikh 'Abdul Hadi and the Jami'ah in general on this issue, is nothing more than another clear deception and slander.

3. The Jami'ah does NOT support the ideals of socialism or the “RESPECT” party.

Some of the members of Jami'ah Ahle Hadeeth UK suggested voting for the “RESPECT” party candidate Salma Yaqoob because they felt that was the lesser of two evils, based on the allowance of the ‘ulamaa. However this was not the position of the Jami'ah as a whole. Therefore to allege: “Heads of the Jami'ah openly declare support for this socialist party” is nothing more than a complete lie and by alleging they support the ideals of socialism, then this again is an evil lie and a vicious slander.

In 2005 some members of the Jamiah felt that Salma Yaqoob would be a more suitable representative than Roger Godsiff of the majority Muslim Sparkbrook and Small Heath constituency in Birmingham. Godsiff voted FOR the Iraq war in 2003 and also campaigned on behalf of racist white constituents against the Somalian immigrant community in Small Heath, Birmingham. All of this despite his constituents being mainly Muslim. The 2005 General Election was a real chance for the Muslim vote to replace Godsiff with a better representative. The New Statesman magazine said:

“According to 1999 figures supplied by the Muslim Council of Great Britain, the country's biggest Islamic seat is Lord Hattersley's old redoubt, Birmingham Sparkbrook. It contains 27,808 Muslim electors, who between them could easily rub out the 16,246 majority of the sitting MP, the former bank clerk Roger Godsiff.”

Unfortunately prior to the elections, some sections of the Muslims community began to campaign for people not to vote. Salafi Publications, Hizb-ut-Tahrir and Al-Muhajiroun were accusing those who voted of Bid'ah, Kufr and Shirk respectively.

The Muslim turnout ended up being low and Roger Godsiff won the election by a narrow majority of 13787 over Salma Yaqoob's 10498 votes. Godsiff must have been pleased that some Muslims had been preventing their brothers from voting and being able to “easily rub out” his majority.

The effects of this outcome were felt most acutely following the Dispatches documentary “Undercover Mosque” in January 2007 which set out to demonise the non-Sufi Muslim community of Birmingham. Godsiff - without waiting for responses or explanations from the organizations concerned - called on the Police and the Department of Public Prosecutions to take action against the mosque authorities. He also publicly called for Green Lane Masjid to be closed down.

This clearly shows that Yaqoob was indeed a less harmful choice of MP than Godsiff for the Muslims of Sparkbrook and Small Heath.

Salafi Publications have also raised objections that Salma Yaqoob is a woman and in their question to Shaikh 'Abdullaah al Ghudayan (hafidhahullaah) have alleged that voting for her is akin to trying to make her a ruler. MP's are not rulers, they do not have ruling authority over an area. They are instead representatives of constituencies whose job it is to reflect the people's feelings and needs to the government and to campaign on their behalf.

4. The Jami'ah does NOT support the personality of George Galloway neither do they condone his actions. It is immature and irresponsible of Salafi Publications to extrapolate from suggestions to vote for Yaqoob instead of Godsiff, to supporting Socialism and the personality of George Galloway. Therefore to allege that they support him and promote him is a complete lie and a clear fabrication. It is surprising that Salafi Publications put photographs of him along with indecently dressed ladies on haraam TV shows on their websites in their keenness to slander the Jami'ah, what is the purpose of this and what leads them to regard this as acceptable?

5. The Jami'ah visited the House of Lords due to the campaign to get the government to recognise "The National Halal Meat Centre" as an official distributor of Halal meat. This was for a valid Shari'ah reason and in the general interest of the Muslims. They did not expect the type of reception they got and they regret this took place. But emphasis must be placed upon the greater benefit for the Muslims living in the UK to have governmental recognition for the distribution of Halal meat. So much so, with Allaah's Permission due to this campaign, there are now many British Government Schools that provide Muslim pupils the option to have Halal dinners. Wa Lillaahil-Hamd. These disparagers are happy to benefit from these and other such efforts without giving any thanks to those who worked for them.

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3. Allegations that Markazi Jamiat Ahle Hadith UK Co-operates with Different Groups and Political Parties in a Manner that Compromises the Principles of the Religion

“Markaz Jamiat Ahl-e-Hadith UK Invite Heads Of Innovated Groups To Deliver Lectures At Their 16th Annual Conference.”

“Mixing With Shee'ah”

““Lord” Ahmad Nadheer, A Regular Speaker At The Jamiat Ahl-e-Hadeeth Conferences & Seminars. Builds Bridges With Shee'ah & Visits Iran!” ““Lord” Ahmad Nadheer In Iran.”

Response:

1. The Jami'ah holds all of the innovated groups as being misguided and astray from the guidance of the Sunnah of the Messenger of Allah (sallAllahu 'alaihi wasallam). The only rightly guided group is the one which traverses upon the methodology of the Qur'aan and Sunnah and the understanding of the Salaf.

2. The Jami'ah does NOT allow anyone to use the platform of Jami'ah Ahle Hadith UK to promote anything in opposition to the Qur'aan and Sunnah and the understanding of the Salaf. If anyone uses their platform to oppose anything from the Sunnah, they will openly refute it.

One example is where Lord Nazir Ahmad mentioned some opinions that contradicted the Sunnah in

a conference held at Green Lane Masjid. The stage secretary immediately refuted his opinions openly and clarified the Sunnah without any compromise. After the talks were over Lord Nazir Ahmad was taken aside and admonished by Jami'ah Ahle Hadeeth UK after which he made a retraction of his statements.

3. The Jami'ah do not co-operate with other groups or those from the political system, except if it serves the interests of the Muslims living in the UK, prevents a greater evil from occurring or in order to exhort them to the Sunnah. This is especially relevant when the Salafis are in a minority (living in non-Muslim countries) and are in a position of weakness, where they do not have the authority or the ability to influence affairs on a local or national level.

As such the level of co-operation the Jami'ah has with other groups and politicians is within limits and based upon the Shari'ah principle of weighing up the Masaaleh and the Mafaasid (the benefits and the harms). And it is not done out of allegiance or in support of such groups or politicians in any way that opposes a Nass (clear text from the Qur'an or Sunnah) and certainly does not mean that the Jami'ah agrees with any statements, opinions or positions they hold that are in opposition to the Sunnah of the Messenger of Allah (sallAllahu 'alaihi wasallam). (Also see Appendices iii, iv and v)

A recent example is where the former Prime Minister Tony Blair and other members of the British Parliament criticised the wearing of the niqaab. The Jami'ah along with other Muslim organisations made a joint statement, in defence of the veil and how it was part of the Islamic dress code for women and how it was not open to debate. Refer to: "Important advice to the Muslim community in light of the debate over the veil".

Lord Nazir Ahmad spoke without knowledge on this issue and expressed a false opinion about the niqab in the media. Of course the Jami'ah does not condone this. However this does not mean that the Jami'ah was wrong to invite him to their conferences and gatherings. Lord Nazir was a practising Muslim who affiliated himself to the madhab of Ahlul Hadeeth, and who generally promoted the interests of Islam and Muslims in the House of Lords and with the media. All of this shows that the Jamiah does not and will not accept or approve mistakes made by those who associate themselves with it. It is only extremism on behalf of Salafi Publications to criticise Shaikh WaseeUllaah 'Abbas for mentioning him with some good words and the Jami'ah for co-operating with him within the parameters laid out above.

The Jami'ah does all that it can to call the people to the Qur'aan and the Sunnah upon the methodology of our Salaf. This however, does not mean that the Jami'ah does not have any shortcomings. Rather, this is something which the Jami'ah recognises and for this reason its doors are open to anyone who wishes to co-operate with the Jami'ah in spreading the Salafi Dawah and in giving sincere and constructive advice, intending by that rectification and unity upon the truth. It must also be borne in mind however that some alleged mistakes and shortcomings are in actual fact in accordance with the Deen and have been falsely opposed.

4. Lord Nazir Ahmad went to Iran as an official representative of the British Government. He was sent by the British Government of which he is a member. He does not represent Markaz Jami'at Ahle Hadith UK. Nor did he go to Iran in representation of the Jami'ah. Therefore to accuse the Jami'ah of being deviated because of this and of having alliance to the Shi'ah, is another gross misrepresentation and a severe slander for which Salafi Publications will have to answer on the Day of Judgement.

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4. Accusation of Being Complicit with the Errors of Jam'iayah Ihya Turath al-Islami

“Markaz Jamiat Ahl-e-Hadith UK Clearly State That They Are With The Kuwaiti Jam'iyyah Ihya Turaath Al-Islaamee”

Response:

1. The statement alluded to was made by Shaikh Shoaib Ahmad Mirpuri on his visit to Kuwait. The statement was general in its wording that both organisations follow the Qur'aan and the Sunnah. And given that they may have errors which have been criticised by some scholars, there is no clear evidence for their tabdee'. However, in no way does the Jami'ah defend them on any errors that they may have. Along with this, we must also know that scholars such as Shaikh Ibn Baaz, Shaikh Uthaimeen and more recently Shaikh 'Abdul Muhsin Al-'Abbaad have always co-operated with this organisation upon righteousness and piety and never told the people to abandon them and nor did they warn people away from them. (See Shaikh 'Abdul Muhsin Al 'Abbad's book “Rifqan AhlisSunnah bi AhlisSunnah” which deals with the views on Jami'ah Ihya Turath al Islami).

Along with this, Shaikh Shoaib Ahmad Mirpuri and anyone else from Jami'ah Ahle Hadeeth UK did not visit Shaikh 'AbdurRahmaan 'Abdul Khaaliq during their trip to Kuwait.

2. The Council of Senior Scholars of Saudi Arabia and all of its members, the Ministry of Islamic Affairs of Saudi Arabia and its members and many other Salafi scholars and organisations in Saudi Arabia co-operate with Jami'ah Ihya Turath. If Salafi Publications declares Markazi Jami'ah Ahle Hadith as being deviant because of this, then why do they not openly accuse all of the above scholars and organisations of Bid'ah too? Unfortunately Salafi Publications has deceived many of the brothers and sisters in the West by utilising deceptively selected statements and hiding all others. One of the scholars of Madinah, Shaikh Khalid ar-Raddadi, has pointed out this selective methodology of Salafi Publications and has given them advice that they are yet to respond positively to.

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5. Accusation that Shaikh 'Abdul Haadi al 'Umari Supports and Promotes the Heads of Deviated Groups

"The "Head" Of Markaz Jamiat Ahle-Hadith, Abdul-Haadee Al-Umari's Speech In Excessive Praise (Ghuloo) of Ahlul-Bid'ah."

""Head/Ameer" Of Markaz Jamiat Ahl-e-Hadith UK Praises & Exalts The Knowledge Of: (i). Founder Of The Brelewee Soofee Cult. (ii). Syed Abul-Aala Mawdoodee (iii). Scholar Of The Deobandee Hanafee Deviant Sect."

Response:

1. The Jami'ah does not call to or promote any of the leaders of Bareilawees, Deobandees or Jamate-Islami. The Jami'ah only supports and promotes the scholars and the leaders of the Ahlul Hadith Salafi Da'wah. It is well known in Birmingham and in the UK that Jam'iah Ahle Hadith refutes these groups and their various innovations, whether that be actions of Shirk, Taqleed, or incorrect understandings of Khilafah, or other than that.
2. The whole accusation is based on one single instance where Shaikh 'Abdul Hadi al 'Umree made a statement which has been deliberately misunderstood and taken out of context. Shaikh 'Abdul Hadi was asked on a Live Radio broadcast about the definition of the word "Maulaana" and why it is used and whether or not it is an innovated term. The question was actually a veiled attack against Ahlul Hadith for them using the term "Maulaana" which Shaikh 'Abdul Hadi realised. He thus explained the term by using examples of the heads of different groups, proving that all groups have used such a term and continue to do so. This is clearly understood by the one who understands the Urdu Language well and does not simply rely on Salafi Publications' poor translation. Shaikh 'Abdul Hadi has clarified on many occasions since and does so openly here again, that his answer should have been worded better in hindsight, in order to prevent any misunderstanding of his speech.

As for the Du'a at the end, then that was a general Du'a that was made straight after mentioning the great Salafi Imaam of India, al-'Allamah Thanaa-ullah Amritsari who was mentioned in the answer, however Salafi Publication deceptively omitted this in their translation. And Shaikh 'Abdul Hadi has since said on numerous occasions that he regrets that his speech was misunderstood and that he did not intend Du'a or praise for all those mentioned and that he kept it general due to the generality of the audience that was listening.

As is well known, Shaikh 'Abdul Hadi is also very active in calling to the Salafi Da'wah and has on countless occasions (both on Radio and TV) refuted the beliefs and practices of the Bareilawees, Deobandees, Jamate Islami and others including the Shiah. This is in addition to his hundreds of khutbahs, talks and circles in Green Lane Masjid. So to say; he is calling to deviated sects such as the Bareilawees and the Deobandees and is uniting with them, yet again is a gross misrepresentation of affairs and a severe slander.

Along with this the dual-standard approach of Salafi Publications becomes apparent when one looks at their approach to erroneous statements that have been made by certain personalities whom they refer to and promote. One sadly finds a blind eye is even turned towards slanderous statements against the Noble Companions of the Prophet (sallAllaahu 'alaihiwasallam). More recently a close

associate of Salafi Publications has been found promoting church worship, music festivals and rights that are in complete opposition to the Deen of Al-Islam. Yet Salafi Publications have selectively chosen to ignore this as well.

For Salafi Publications to take one statement out of thousands which was made many years ago on a live broadcast and ignore consistent lifelong contribution and service to the Salafi Da'wah is only an indication of the severity of their own extremism and the innovated manner in which they pass judgement. What is worse is that Salafi Publications is not in any shape or form qualified, able or authorised to make such judgements on the Muslims and their imams and scholars. And maybe this is the real reason behind their total misunderstanding and misreading of the principles of the religion.

Let it also be known that our Wala and Bara (alliance and enmity) is with all of the Muslims and in accordance with their nearness to the Book of Allah and the Sunnah of the Prophet (SallAllaahu 'Alaihe Wasallam) as explained by Imam Ibn Taimiyya in his Fataawa.

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6. Regarding the Booklet Containing Some Objectionable Names

“Markaz Jamiat Ahl-e-Hadith Publish Booklet Promoting Innovators & Callers To Deviation.... This book mentions that from the "expert scholars and devoted reformers" are:

"Imaam" Muhammad Abduh
Muhammad Rasheed Ridaa
Hasan Al-Banna
Muhammad Al-Ghazaalee
Muhammad Mutawalli Sha'rawee

Laa hawla wala quwwata illa billaah! ”

Response:

1. This booklet referred to was published many years ago. The individuals mentioned were thought well of at that time by some of the Salafi Scholars. For example in his famous book “Taareekh Ahle Hadeeth” Shaikh Badee' ud Deen Sindhee (rahimahullaah) mentions a number of individuals with praise about whom others have disagreed and we say as Allah (Subhaanahu wa Ta'Aalaa) has told us **“Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”** (Al-Hashr 59:10) In “Taareekh Ahle Hadeeth” the Shaikh mentions:

“And there have been countless people of Hadeeth who have passed during the fourteenth century...
Nawab Waheed Az Zaman...
Allamah Sayyid Rashid Rida Masri...
Allamah Rashid Gangohee...”

Just as it would be the height of fanaticism and ignorance to accuse Shaikh Badee's salafiyyah after plucking out some names one might disagree with, it is also unjust to accuse MJAH because of a few names plucked out of a book. This accusation is another indicator of the lack of justice and fairness of this group.

The reader should bear in mind that Salafi Publications used to promote many different personalities before and now regards those same persons as deviated. These people were not just mentioned in passing as in the one MJAH booklet, rather Salafi Publications made websites in their honour and translated their written works and lectures and distributed them widely in print and on the internet. Yet we do not see the kind of “repentance” from themselves that they demand from others.

* * *

7. Accusations against the Noble Shaikh Dr. Suhaib Hasan

i. Attending Meetings with Other Muslims and Lecturing There.

“Suhayb Hasan Delivers Lecture Alongside The Well-Known Surooree/Qutubee Abu Muntasir. Their Chosen Lecture Is: "UNITY" !!”

Response:

Meeting with and lecturing alongside Muslims of other groups has been allowed by the Major Salafi ‘ulamaa and there are many examples where Shaikh Ibn Baaz (rahimahullaah) chaired and others from the Council of Senior Scholars of Saudi Arabia attended conferences or meetings and delivered lectures along with politicians and the heads of different groups (such as the annual meetings of the Muslim World League held in Makkah whose records are available for people to see). Doing so, in order to convey to them the Sunnah and to bring them to the Salafi Dawah. To spread Islam and to give Dawah, a Muslim scholar should utilize all the avenues that are open to him. This must be done in accordance with the Sunnah and without compromising any of the matters of the Deen. (Also see Appendices for relevant fataawaa)

ii. Alleged Attacks Against the Scholars in General and Shaikh Rabee' in Specific

“Suhayb Hasan Of Markaz Jamiat Ahl-e-Hadith UK Attacks The Scholars Of Salafiyyah And Shaikh Rabee' In Specific.”

Response:

Shaikh Rabee' al Madkhali and Shaikh Suhaib Hasan are both contemporary scholars. The former graduated in 1965 and the latter in 1966 from the Islamic University of Madinah. They almost took their knowledge from the exact same Scholars, the likes of Shaikh Al-Albaani, Shaikh Ash-Shanqiti, Shaikh Ibn Baaz, Shaikh 'Abdul Ghaffar Hasan (Shaikh Suhaib Hasan's father), and Shaikh 'Abdul Muhsin Al-Abbad.

Shaikh Suhaib recognises the knowledge and level of Shaikh Rabee' and did not attack him. The Jamiah sees Shaikh Rabee as a virtuous 'Aalim who has given great service to the Sunnah and made many efforts and sacrifices in the cause of the religion both in Saudi Arabia and the Indian Subcontinent. During Shaikh Rabee's time at the “Salafi University” in Benares, India, it was none other than Shaikh 'Abdul Hadi al 'Umari who hosted him and accompanied him throughout India in the course of knowledge-based research.

Rather Shaikh Suhaib's criticism was directed at those who blindly follow some of Shaikh Rabee's opinions and have partisanship to them. His criticism was directed at Salafi Publications due to them causing fasaad and splits in the Salafi Da'wah. So for Salafi Publications to accuse Shaikh Suhaib of attacking the scholars of Salafiyyah with whom he has close connections, is yet again a vicious slander and a clear fabrication.

If anyone has been attacking the Scholars of Salafiyyah then it is Salafi Publications themselves and their associates, from whose disparaging statements hardly any have been left safe. From the likes of Shaikh Bakr Aboo Zaid (rahimahullaah) to the well-known students of Shaikh Naasiruddeen Al-Albani, and the totality of the scholars of India and Pakistan. Their associates have also published a treatise attacking the honour and knowledge of around thirty present-day scholars and students of knowledge, all in one sitting. May Allah save the Muslims from their unrestrained tongues.

iii. Alleged Recommendation for Hamza Yusuf

“Suhaib Hasan writes a Praiseworthy Recommendation for a Soofee Ash'aree Hamza Yusuf and his Translation and Explanation of “Al-Aqeedatut-Tahawiyya.”

Response:

The comments made by Shaikh Suhaib on Hamza Yusuf's translation of Aqeedah at-Tahawiyyah were needed to demonstrate that he was not the first to translate this book regarding the Aqeedah of Ahlus-Sunnah, but that there is someone who preceded him. In this way, the readers of Hamza Yusuf's translation would know that a Salafi Scholar has done this work before him. Shaikh Suhaib's comments were about the translation itself. He did not even know that a commentary was added to the translation. Nowhere in his comment is there a recommendation of the footnotes or commentary at all. Allah Subhaanahu wa Ta'aalaa has ordered us to be just in our witness:

“O you who believe! Stand out firmly for Allâh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.” (Al-Maidah 5:8)

It has been the practice of all the scholars of the Salaf and those who follow them in our times to appreciate the good works of their opponents as well. This does not mean that they are in agreement with any of their innovated beliefs or practices. Rather it is a particular manner that is used in order to clarify the truth to the general people and to encourage the individual concerned to realise the true Aqeedah and Methodology of Ahlus-Sunnah.

Did not the Messenger of Allaah (sallAllaahu 'alaihi wasallam) recognise some good aspects of the Romans? (Sahih Muslim, Kitab al Fitan) Also Shaikh ul Islam Ibn Taymiyyah (rahimahullaah) has even said that if you find the truth with a Jew or a Christian then you should accept it. And that has continued to be the practice of the great scholars of our time; such as Shaikh Ibn Baaz and Shaikh Albaani in their speeches and writings. Even when they mention some of their opponents, on many occasions they mention and address them with respect, whilst at the same time clarifying the correct position of Ahlus-Sunnah on any given issue. And we seek refuge with Allah Subhaanahu wa Ta'aalaa from falling to the level of Salafi Publications and their associates which they always display in their dialogue with others.

Then what we see from Salafi Publications is nothing short of deception and ignorance of the true methodology of giving Dawah. By misusing some statements of the Salaf (which are not a Hujjah) they are trying to prove that the Jami'ah has deviated from the Salafi methodology. Rather it is they who have misunderstood the affairs connected to Dawah and in their extremism they have opposed the Kibaar Ulema in implementing the correct methodology of calling to Allah and rectifying affairs.

The honourable Shaikh Saalih bin Muhammad Al-Luhaydaan at the Al-Haram Al-Makki on Friday 6th of July 2007 delivered a lecture after Salaatul-Maghrib about the Pillars of Islaam. Thereafter a question and answer session followed in which the Shaikh was asked:

What is your view regarding some youth who use the statements of the Salaf concerning Hajr (abandonment) and Tahdheer (warning) of Ahlul-Bid'ah; in order to justify their Hajr and Tahdeer of people from Ahlus-Sunnah, who happen to differ with them in some issues (that do not involve innovation) or in matters where there is a difference of opinion?

The Shaikh responded:

“This understanding is incorrect and one who is a student of knowledge should not follow this path in dealing with people who differ with him. This action is only due to the Dalaal (misguidance) and Jahl (ignorance) of these youth. And Allah the Most High knows best.”

iv. Alleged Celebration of the Prophet's Birthday

“Suhaib Hasan of Jamiat Ahle-Hadith UK Joins Celebration of Prophet's Birthday”

Response:

The Conservative Party held a general meeting with representatives of the Muslim community to open channels of communication and to form links. The Conservative Party with its Christian leader do not believe in the Prophet (sallAllaahu 'alaihi wasallam) let alone to celebrate his birthday. Of course had they organised an event to celebrate the birthday of Eesa ('alaihissalam) then it is understandable that a person should not have attended it. However this event was organised by the Conservative Party to attract the Muslims only, this is what they did under the pretext of the Prophet's (sallAllaahu 'alaihi wasallam) birthday. It is a well known principle of Islamic Jurisprudence that all matters are looked into according to their objectives. A bottle full of water cannot turn into wine simply because it is labelled as wine. Shaikh Suhaib knew that it was not a celebration of the Prophet's (sallAllaahu 'alaihi wasallam) birthday as known amongst some Muslim factions. And this is what he discovered, there was no Mawlood or Burdah Sharif read or Qiyam done, it was simply an opportunity to make some politically motivated speeches. There is nothing wrong with a Salafi Scholar attending such a meeting (see Appendices for relevant fataawaa) and we are not bound by the understanding of Islam by the likes of Salafi Publications who do not have any understanding of Masaaleh and Mafaasid at all. If their understanding was to be taken for granted they would turn the Muslim community into a ghetto out of which there would be no exit.

The Shaikh also regularly attends many meetings with different political parties and organisations, in order to represent the Salafi Da'wah and to best serve the interests of Muslim minorities living in Britain. The Shaikh has also refuted the innovated practice of celebrating the Prophet's (sallAllaahu 'alaihi wasallam) birthday on many occasions.

For Salafi Publications to then accuse him of taking part in this innovation without seeking clarity on the issue, is again a vicious lie and an evil slander. This also shows the evil methodology of the likes of Salafi Publications whereby no clarification or explanation is sought from the Jami'ah and no attempt is made to give sincere advice and engage in sincere consultation. Rather what occurs is expositions, erroneous presumptions and clear fabrications that have only led to the splitting of the Salafis and to the further weakening of their ranks.

v. Being A Member of the European Council for Fatwa and Research

“Suhayb Hasan Upon "European Council For Fatwa And Research" alongside: Yusuf Al-Qardawi (President), Rashid al-Ghanouchi and many more from the various groups of Sufism, al-Ikhwaan al-Muslimoon, Deobandiyah, etc...”

Response:

The European Council for Fatwa and Research (ECFR) is a representative body where scholars from different backgrounds and schools of thought meet and discuss the problems confronting the Muslims in Europe. The participation of Shaikh Suhaib is based upon making sure that the Salafi view point is represented in important matters of Fataawa and Fiqh and in trying to influence the council, so that its decisions are made in accordance with the Sunnah and the Salafi Manhaj. These are decisions that have the potential to affect millions of Muslims living throughout Europe and in the West.

If Shaikh Yusuf Al-Qardawi is there, then one should also check the records of The Islamic Assembly of Fiqh based in Makkah. Where he (Shaikh Al-Qardawi) always participated in the meetings alongside Sheikh Ibn Baaz (rahimahullaah) and other Senior Saudi Scholars and continues to do so to this day. Of course Salafi Publications have hidden this from their followers, because they employ a selective methodology by which they seek to deceive and control their followers.

Sheikh Suhaib's research paper on democracy was published in the journal of the ECFR. Although it attracted a heated debate in the Council's Istanbul meeting last year. The paper was published by the Council, even though it opposed the majority of the views. Furthermore, Shaikh Suhaib has on many occasions expressed his disagreement with different issues which were adopted by the Council. This is the very same attitude of the Fiqh Council in Makkah, where the person not in agreement with a certain issue is allowed to raise his disapproval. This shows clearly that the Shaikh does not compromise with the Salafi Manhaj at the council.

Salafi Publications arrogantly decided to make Jarh on the noble Shaikh Suhaib Hasan (hafidhahullaah) for him being on the European Fatwa Council. They decided to assault his honour only because they in their own ignorance have decided that being on this Fatwa Council is in opposition to the Sunnah and is proof of innovation (bid'ah).

In their evidence they circled the name of Professor Yusuf al Qardaawi and then circled the name of Shaikh Suhaib Hasan (hafidhahullaah). However in their eagerness to attack the honour of the Shaikh they ignored the other scholar on the same European Fatwa Council at No. 15, **al-'Allaamah Shaikh 'Abdullaah bin Sulaimaan al Manee'** (biography available on www.fatwaonline.com), he is a member of al Lajnah ad Daa'imah and Hay'atu Kibaar 'Ulamaa (Council of Senior Scholars) in Saudi Arabia. Whether this is due to their ignorance or deception, will they then accuse this Major Scholar's methodology as well?

Conclusion

We hope that the readers are able to utilise their intellect and see that the attacks made by Salafi Publications are unjust and that the bulk of them are slanderous accusations and fabrications intending to split up Ahlus Sunnah. However, we do not defend errors and oppositions to the Sunnah that are made either by the Jami'ah or anyone associated with the Jami'ah. Rather we refute these errors and oppositions, whilst preserving the honour and the manzilah (position) of the people of the Sunnah. Coupled with this is sincerely advising the one who fell into the error with wisdom and fine preaching, so they are able to rectify their affair and remove any shortcomings. And this can only happen with sincere advice and sincerity of intentions.

The question however has to be asked; why does Salafi Publications (and especially the likes of Waheed Alam (Abu Khadeejah), who is neither qualified nor recognised to have any knowledge in Islam) resort to deception and fraudulent behaviour to justify their evil actions? The rest of the fasaad (corruption) caused by Salafi Publications since their inception must also be considered.

Not only have they attacked and slandered people in order to bring them down and to destroy them but they have also assaulted the honour of anyone from Ahlus Sunnah who has stood in the way of their quest for authority and leadership.

We fail to understand why Waheed Alam is waging a war against the Jami'ah and its scholars. Those who are held in high esteem by the Imaams of the Haramain and the Major Scholars of Saudi Arabia. It is not a secret that prominent Imaams like Shaikh Muhammad bin Subayl, Shaikh Saaleh bin Humaid, Shaikh Abdur-Rahmaan As-Sudais and Shaikh Sa'ood Ash-Shareem have visited and led prayers in the Jami'ah's various centres. Especially those of London and Birmingham.

We also fail to understand why Waheed Alam rejects the advice of prominent scholars such as Shaikh 'Abdul-'Azeez bin Saaleh Aalush-Shaikh, Shaikh 'Abdul-Muhsin Al-Abbaad, Dr Abdullah At-Turki and Shaikh WaseeUllah Abbaas, who have always emphasised on co-operating with the Jami'ah and its efforts.

Whilst all efforts are being made to slander the Jami'ah and the real innovators are being ignored, one can only fear that external agencies could be at work, trying to destroy the Salafi Dawah from within and Allah's Aid is sought.

We therefore want to warn all the brothers and sisters who have been misled by this individual. That they have to think twice as to what would be their answer to Allah (Subhaanahu Wa Ta'aala) for their role in damaging the Salafi Dawah and standing with such a person who is Jaahil (ignorant) and not only misguided himself but he is also leading others towards misguidance.

We also want to respectfully request those scholars and students who entertain Salafi Publications and their lies and misrepresentations of the Jami'ah to reconsider their positions in light of this document. So let him and his supporters remember the saying of the Messenger (Sallallaahu 'Alaihi Wasallam):

“Whoever initiates a good practice in Islam, he will have the reward of that as well as the reward of those who follow it, without any decrease in their reward. And whoever initiates a bad practice in Islam, he would carry the burden of that act and the burden of those who follow it, without any decrease in their burden.”

(Saheeh Muslim, the Book of Knowledge, from the Hadith of Jarir bin Abdillah).

Let these brothers and sisters choose the right path now and correct themselves soon, before they meet Allah (Subhaanahu Wa Ta'aala). As Allah the Most High has said:

“That the one who wants to perish, then let him perish on evidence. And the one who wants to live, then let him live on evidence. And indeed Allah is the All Hearing, the All Knowing”
(Al-Anfaal: v 42).

We have only responded because many began to assume that our silence is an admission of guilt. Otherwise there are far more important affairs which require time and attention. For those who are sincere inshaAllaah what is before them is sufficient and as the saying goes “the intelligent one only needs to be pointed in the right direction”. Living in the West, issues continually arise, and as long as Allah Wills, He will busy these disparagers with launching attacks, accusations and allegations against their Salafi brothers. We will not waste our time and effort responding to every new accusation and allegation. However, our doors remain open for any sincere advisor or enquirer.

Finally we state here that we find the methodology employed by Salafi Publication in their attacks to be erroneous and blameworthy. Instead of employing any of the sincere, virtuous and mature methods of raising concerns, Salafi Publications have instead resorted to a methodology which is more in common with the evil slanders of the tabloid media and far from the Sunnah of our Prophet (sallAllaahu 'alaihi wasallam). Allah the Most High has said:

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), save a few of you.” (An-Nisa: v 83)

May Allah the Most Perfect grant them sincerity, truthfulness and the ability to return to the truth. And may He the Most High protect us and our families from their evil deception, vicious slander and corruption they have caused in the name of the blessed Salafi Dawah. Indeed He is the All-Hearing, the All-Knowing.

Read and Agreed by:

Shaikh Dr. Suhaib Hasan bin Abdul-Ghaffaar (London)

Shaikh 'Abdul Hadi Al-Umari (Birmingham)

Shaikh Hafeezullah Khan (Birmingham)

Shaikh SanaUllah Sialkoti (Walthamstow)

Amir of Markazi Jamiat Ahle Hadith UK

Shaikh Shoaib Ahmad Mirpuri (Banbury)

General Secretary of Markazi Jamiat Ahle Hadith UK

Checked with:

Shaikh Dr. WaseeUllaah 'Abbaas (Makkah)

Teacher and Mufti, Masjid al Haram, Makkah; and Professor, Umm ul Qurra University.

Appendix: Relevant Fataawa and Articles of the Scholars

i. Fatwa regarding video-taping conferences.

Author: Shaikh 'Abdul 'Azeez bin 'Abdullaah bin Baaz (rahimahUllaah)

Source: Fataawa Islamiyyah, 4/367

Question: What is the ruling on filming conferences and celebrations on video?

Answer: If there is the hope that the general interest will be served by filming the party, conference or meeting in which people are called to Allaah, and if it is thought that this will do more good than harm and that this will have good consequences and benefit the people, then there is nothing wrong with that insha Allah.

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ii. Voting for the Lesser Evil is Waajib.

Author: Shaikh Muhammad bin Saalih al 'Uthaimeen (rahimahUllaah)

Source: Session With A Group Of American Muslims, 'Unaizah, Saudi Arabia 12/29/1416 – 5/16/96:

Question: On politics. American government policies affect many countries in the world including Muslim places such as Palestine and Kashmir.

Since the officials who make the decisions are elected by the public, is it permissible for (American) Muslims to vote for or elect someone who is favourable to the Muslims?

Answer: It is an obligation (waajib) that the Muslim vote for the less evil or harmful to the Muslims from among the kuffaar and there is no problem in this.

Pay attention! I said obligatory (waajib).

Allah has stated in the Qur'aan:

“Alif Laam Meem. The Romans have been defeated. In the nearer land (Syria), Iraq, Jordan and Palestine), and they, after their defeat, will be victorious within three to nine years. The decision of the matter, before and after (these events) is only with Allah. And on that day, the believers will rejoice at the victory given by Allah... (to the Romans against the Persians).” [Ar-Rum 1 - 4].

Meaning that the Romans would be victorious over the Persians, namely, the Christians over the Magians, and Allah has decided that we be happy for their victory. That is, about the Christians defeating the Persians, because they are closer to Islam (in belief).

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iii. Working With Political Parties.

Author: The Permanent Committee

Source: *Fataawa al-Lajnah ad-Daa'imeh*, 12/385:

Question: Some people are Muslims but they indulge in political parties, and those parties follow either Russia or America. These parties are many and varied, such as the Progressive party, the Socialist party, the Independence party, the Liberal party, the Nationalist party, the Youth party, the Democratic party, and other parties which are all more or less similar. What is the attitude of Islam towards these parties, and towards Muslims who indulge in these parties – is their Islam sound?

Answer: Praise be to Allaah.

Whoever has an understanding of Islaam, strong faith, Islaamic integrity, farsightedness and eloquence, and is thus able to exert some influence on the direction of the party so that it will take an Islamic direction, may get involved in these parties or with the one which is most likely to be more receptive towards the truth – in the hope that Allaah will benefit others through him and guide whomsoever He wills to give up deviant political trends and follow the just politics of sharee'ah, thus bringing the ummah together on the Straight Path. But he should not follow their deviant principles.

Whoever does not have such strong faith and integrity and fears that he may be influenced by them instead of wielding influence, should keep away from those parties, so as to avoid fitnah and to protect his religious commitment from the same fate as they suffered, lest he fall into deviance and corruption as they have done.

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iv. Muslim Minorities Should Unite and Co-operate.

Author: The Permanent Committee (*al-Lajnah ad-Daa'imeh*)

Source: *Fataawa al-Lajnah al-Daa'imeh*, 23/407:

Question: Is it permissible for Muslims who live in secular countries to form Islamic parties, which will be official parties within the framework of the law, but whose aim will be to call people to Allaah?

Answer: Praise be to Allaah. It is prescribed for Muslims who are living in non-muslim states to unite, to form bonds amongst themselves and cooperate with one another, whether that is in the name of Islamic parties or Islamic organizations, because that is a kind of cooperating in righteousness and piety.

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions.

* * *

v. Muslim Minorities Should Unite Upon the Truth.

Author: Shaikh 'Abdul 'Azeez bin 'Abdullaah bin Baaz

Source: al-Aqalliyaat al-Muslimah - Page 34, Fatwa No.8:

Question: It is noticeable that most Muslim minorities around the world concentrate on uniting the Muslims while neglecting to establish pure and correct Islaamic belief. What, your Eminence, do you have to say about this manhaj?

Answer: The call to unite the Muslims is, whichever way you look at it, a good thing and very important and there is a pressing need for it. However, if knowledge and correct understanding of religion and the tenets of faith accompany it, then this is more complete and more obligatory. This is because their uniting upon incorrect tenets of belief does not satisfy, nor fulfil what is required and does not benefit them greatly. It is therefore necessary that the method of inviting is complete. It should be to unity and to holding firmly to the Rope of Allaah and adherence to His Religion while stressing the importance of correct belief. This is how the Messenger, prayers and peace be upon him, and his noble companions (radi-'Allaahu 'anhuma) proceeded so that the method of inviting might be comprehensive and complete.

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vi. The Distinction Between Voting for the Lesser Harm and Running in Elections.

Shaikh Muhammad Naasiruddeen al-Albaanee.

Reference: **Silsilatul Huda wan-Noor (Series of Guidance and Light), Tape #660 starting at approx 20mins. 40Secs:**

After being asked general questions pertaining to elections, the last specifically related to local elections, al-Allaamah Nasiruddin al-Albaani said:

“Elections emanate from a non-Islamic principle. In fact, they stem from a Zionist principle, namely, the ends justify the means.

However, I distinguish the issue of a Muslim who runs for office from the issue of voting for one whose harm in that office may be less than others.

The distinction between the two issues is essential even in the major elections. Jamaa'atul-Inqaadh in Algeria sent me a question about elections so I wrote them a detailed clarification. I mentioned to them, as I have mentioned previously, that elections and Parliaments are not Islamic and that I do not advise any Muslim to nominate himself as a representative in Parliament because he will never be able to do anything for Islam. Rather, the movement will overcome him just as it has happened with all of the existing governments in the Arab countries.

Even with that being the case, I noted that in all of the Muslim lands, regrettably, there are Muslims who nominate themselves to Parliament claiming that they will reduce evil. We can not forcefully prevent them from campaigning; all we can do is advise, clarify, and convey [the truth]. **Hence, if a**

Muslim is going to nominate himself as opposed to a Christian or Communist, whether it be for major or minor elections (according to your terminology) then we vote for him.

Why? Because there is an Islamic principle upon which I have based my answer. **If a Muslim is placed between two evils he chooses the lesser of the two evils.** There is no doubt that having a Muslim as the president (mayor) of local government is less harmful - and I don't say better - than having a mayor that is a disbeliever or an atheist.

However, this politician destroys himself without even realizing it. When he nominates himself with the claim that he desires to lessen the evil - and he may do so - he doesn't know that he is being burnt from another angle. His example is that of the scholar who does not act according to his knowledge. The Prophet said, "*The example of the learned one who does not act according to his knowledge is like that of a lamp [lit. a burning wick]; it burns itself while providing others light.*"

For this reason we differentiate between voting and campaigning. We do not campaign for office because we will burn. As for the Muslim who insists on burning himself, be it mildly or severely, by running for office, **then we vote for him as opposed to the disbeliever or the atheist using the principle of repelling the greater evil with the lesser evil.**"

Questioner: Our Shaikh, I understand from this that as it relates to Parliament and even local elections that if there is a Muslim candidate it is permissible to vote for him.

Shaikh: Yes, however based on the principle, and memorize what I am saying, based on the principle of *repelling the greater evil with the lesser evil*; not because he is better.

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vii. The Reality of Al-Albaanee's Position on Voting.

Shaikh Muhammad Naasiruddeen al-Albaanee.

Reference: Silsilatul Hidaya wan-Noor (Series of Guidance and Light), Tape #284 starting at approx 54mins. and continuing on tape #285:

Questioner: Some students of knowledge issued a verdict permitting voting for the best of the available Christian candidates based on the premise that this is from choosing the lesser of two evils. Is this permissible?

In addition, isn't this considered to be increasing their numbers which may in turn have a negative effect on the public's opinion of Muslims?

Shaikh: I have been asked this question on more than one occasion, and I believe that it is incomplete. So if you want to complete this unfinished question by bringing further clarity [then do so]...

Questioner: What is the permissibility of voting for the best available candidate, particularly if they are Christian?

Shaikh: This question is incomplete just as it was when presented by other than you. I will now say

what I think is intended by the question.

In the event that there are a number of Christian candidates who are imposed upon the Muslims, meaning that one of them has to be elected whether the Muslims like it or not, the previously mentioned principal is applied: namely, choosing the lesser of two evils. For example, there are four Christian candidates in a certain country and it is inevitable that one of them will be the winner (elected).

Hypothetically speaking, if it were only the Muslims voting [for these candidates] and no one else - not even one other person is voting - such that if the Muslims refrained from voting they wouldn't be elected, then it is not permissible to vote for them.

Is it clear up to here?

Questioner: Yes

Shaikh: However, if the situation is contrary to this, and this is what I think the question is referring to, then one of them must be selected due to the electoral process established today. It is upon you to know that this system is not Islamic in any way whatsoever...[The Shaikh then begins to explain some of the ills of democracy and the harm of giving power to someone who requests it, in contrast to the beauty of the Islamic shoura]

Discussing these issues is lengthy. However, the point is that it has been **imposed** upon the Muslims living in that particular country to choose a candidate just as it is imposed upon them that some of the elected politicians be Christian. Why? Because there are Christian citizens. **The government takes into account the percentage of Christian citizens in the country and makes calculations. They compare, for example, the ratio of Muslims to Christians.** Do they consider the Jewish citizens in this process? I'm not sure. Based on these calculations they conclude that the country should have, for instance, two Christian politicians.

If the Muslims do not choose between them, then their own people will choose. In either case, one of them is going to be elected. But as we said earlier there may be four or five candidates. The Muslims in that country must consider it like this: The first candidate is a Baathist and a non-Muslim, the second is a communist and a non-Muslim, the third is an atheist and a non-Muslim and so on. The last is a practising Christian who does not harbor animosity towards the Muslims. If there is no way around the fact that one or two of them are going to be elected, *then what should the Muslims do? Should they say, "We are not going to get involved? They are Christians. Let them fight each other."* **No, this is not the case, because two of these candidates will be elected regardless.**

So O Muslims, O you who have sense, is this principle to be applied in this scenario or not? I say yes, because the Muslims in this case are between two evils. Similarly, this is the case if the candidates were Muslims, since amongst the Muslims are Communists, Baathists and so on. **Okay, do we just sit back and watch or should we choose the one whose harm is less???**

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viii. Is it permissible for Muslim minorities to vote in the lands of non-Muslims? Shaikh Abdul-Muhsin al-'Abbaad.

Reference: Private sitting with the Shaikh on January 19th, 2007 (29 Dhul Hijjah 1427):

There is a question from America related to the ruling of Muslims living in non-Muslim countries who vote in local elections. Is it permissible for these Muslim minorities to vote in local elections if they believe that one of the candidates can benefit the Muslims by giving land, allowing them to give dawah, or other benefits?

Shaikh: There is no harm in voting for candidates who will be of more benefit to the Muslims than the others. **In this instance, voting for them is an example of doing the lesser of two evils to avoid the greater evil.** All of the candidates are disbelievers and, therefore, harmful. However, the candidate who is less harmful to the Muslims is better than the candidate whose harm is far greater.

Questioner: For the one who says that voting is from the innovated means, for example...?

Shaikh: **In any event**, this is something evil with which the people have been afflicted. If people have two choices, one being abhorrent and the other also detestable but of less harm, which should the people choose? **The people should choose the lesser of the two evils, correct? Even though the Roman Christians and the Persians are all disbelievers, the people were happy when the Roman Christians were victorious over the Persians.**

Questioner: Some people oppose this by mentioning that they are not forced to vote in the first place?

Shaikh: What I have mentioned is based on the premise that some benefit for the Muslims may be attained by voting. However, if there is no benefit then they should not participate.

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ix. Is it permissible for Muslim minorities to vote in the lands of non-Muslims?

Shaikh WaseeUllaah 'Abbaas.

Reference: Recording done with the Shaikh's permission on January 24th, 2007 (5 Muharram 1428):

The following question, from America, is about voting for those it is believed will benefit the Muslims. We are not asking about a Muslim entering into an election as a candidate, nor are we concerned about Federal elections. Rather, the question is about voting in local elections for those who have the authority to delegate plots of land to the Muslims, abandoned buildings, and other such benefits. If the Muslims don't vote for them, other groups will and, therefore, acquire these benefits. So, may Allah reward you well dear Shaikh, do you have any advice in this matter?

Shaikh: That which appears correct to me, insha'Allah, is that if some good is anticipated as a result

of voting, then we vote. We vote for the candidate as long as he is presently benefiting the Muslims or promises to benefit the Muslims in the future, even if he is not a Muslim. It would be inappropriate for the Muslims to refrain from voting for this individual, especially if the leader of the Muslims can dictate terms, conditions, and other stipulations on him as a result of the Muslims voting. For example, the leader of the Muslims says, "We will vote for you on the condition that you support our interests, mention them to your superiors, etc." And this applies in any country where the Muslims are a minority, not just in America.

By voting the Muslims may gain needed influence over politicians and other authorities. In return, these politicians and authorities may do something that will benefit Islam and the Muslims. This is especially the case in local elections where, as you have mentioned, the one who wins may have the authority to give away plots of lands on which schools can be built. I am familiar with this because it is even practiced in India. **In this instance, it is not befitting in the least for the Muslims to hesitate or delay voting for these candidates.**

The Muslims should not hesitate to vote because withholding their votes will not harm these candidates in the least. They will win by the votes of non-Muslims regardless if the Muslims vote or not. For this reason, the Muslims should use their vote as a favor to these candidates. As a result, the Muslims will be placed in an advantageous position of influence over these candidates. When they feel that they are indebted to the Muslims, the Muslims can benefit from their empathy and their sympathetic views and understanding of Muslim causes. **This is a general Islamic benefit required by the Islamic public interests. This is our belief.**

This is also the verdict given by our Shaikhs in India. Even Shaikh Bin Baaz (may Allah have mercy on him), from what we have heard, used to rule with the permissibility of participating in elections. And for this, insha'Allah, we hope from Allah a good future for the Muslims in every land. **If this affair brings good to the Muslims then it's not befitting to hesitate.**

Questioner: May Allah reward you with good. In order to bring about further benefit, dear Shaikh, for those who say that this action includes assisting one who rules by other than what Allah revealed...

Shaikh: This doesn't assist the one ruling by other than what Allah has revealed in view of the fact that if we don't vote, the [non-Muslims] will win by their own votes. They will be elected without a doubt. **They will come into power by their own accord whether or not we isolate ourselves from them or from the entire world...** Thus, this does not assist them in establishing non-Islamic laws. They are the rulers and the ones in authority in those lands whether we vote for them or not. As a result, we should make an effort to influence them in a way that will be beneficial to Islam and the Muslims, insha'Allah.

Questioner: May Allah reward you with good dear Shaikh. Please excuse us for taking so much of your time.

Shaikh: May Allah reward you with good. I mention this with a clear conscience because we have heard our Shaikhs give this verdict, especially when it benefits the Muslims. This is also the case in India; some of the idol worshippers in the Parliament speak on behalf of the Muslims and their interests...and it is possible that Allah will aid the deen by using a disbeliever.

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x. The Qualifications Of The Da'eyah (Caller).

Author: Shaikh Saalih Ibn Fawzaan al-Fawzaan

Source: Al-Ajwibah Al-Mafeedah 'An As-ilat Al-Manaahij Al-Jadeedah - Beneficial Answers to Questions on New Methodologies: Q:114.

Question: During these days, there are many who affiliate themselves to the Da'wah. Which makes it necessary to know who are the reliable people of knowledge, those who stand with directing the Ummah and its youth to the true and correct Manhaj? So who are the scholars whom you advise the youth to benefit from, follow their lessons and recorded tapes, take knowledge from and to return to in the important affairs and at the occurrence of events and in times of Fitnah (trials)?

Answer: The Da'wah to Allaah is an affair that must be carried out, and the Deen has indeed stood upon the Da'wah and Jihaad after beneficial knowledge.

The Most High has said:

"By time, all of mankind is in a state of loss, except those who believe, do righteous deeds and advise one another with the truth and with patience." [Sooratul-'Asr]

So what is meant by Eemaan is the knowledge of Allaah the Perfect the Most High, His names and attributes and His worship. And the righteous action is a branch of knowledge, because the action must be built upon knowledge, along with the call to Allaah, the ordering of good and mutual advice between the Muslims, this is what is desired.

However not everyone is best suited to take on such duties. No one undertakes these affairs except the people of knowledge and mature reasoning, because these affairs are heavily important, no one undertakes them except those who are qualified to do so. And from the calamities of today is that the field of Da'wah has become wide, where everyone has entered into it.

So in the name of the Da'wah, perhaps an individual is Jaahil (ignorant), not suited to give Da'wah, **so he corrupts more than he rectifies.** Due to his eagerness **he takes on affairs with hastiness and recklessness and from his action more evil is produced than cure,** without having intended its rectification. **Rather maybe he is from those who affiliate themselves to the Da'wah and has goals and desires that he calls to and wants to realize them at the expense of the Da'wah and by troubling the minds of the youth, in the name of the Da'wah and earnest concern for the Deen.** Rather the person intends the opposite, by way of deviating the youth and driving them away from their communities, from their leaders and their scholars. So he comes to them manifestly by way of advice and Da'wah, **like the hypocrites in this Ummah,** those who intend evil for the people in the form of goodness...

So consideration is not given to affiliation or the apparent nature of things, rather what is considered are the realities and the results of affairs.

Along with this, it is WAAJIB to look into those individuals who affiliate themselves to the Da'wah, where did they study? Where did they take their knowledge from? Where did they grow and

develop? And what is their Aqeedah?

The Most High has said:

"Or is it that they did not recognize their Messenger, so they deny him?" [Soorah Al-Mu'minoon: 69]

So it is WAAJIB to look into their actions and the effect they have upon the people, and what have they produced from goodness? And what effect have their actions had on rectification? So it is WAAJIB to study their state of affairs before their statements and outward appearances are relied upon. This affair is a must, specifically in this time, where there are many callers to Fitnah and indeed the Prophet sal-Allaahu 'alayhe wa sallam described the callers to Fitnah, that they will be a people from ourselves, speaking our language and when the Prophet sal-Allaahu 'alayhe wa sallam was asked about the trials, he said:

"Callers to the gates of hellfire, whoever obeys them, will be thrown into it."

He sal-Allaahu 'alayhe wa sallam called them callers, so it is upon us to be aware of this and that we do not gather in the Da'wah everyone and anyone who says "I call to Allaah" and "This Jamaa'ah calls to Allaah", as it is a must to look into the reality of the affair and the reality of the individual and the groups. For indeed Allaah the Perfect the Most High has restricted the Da'wah, to be a Da'wah to Allaah and to His way, the Most High has said:

"Say this is my way, I call to Allaah." [Soorah Yoosuf :108]

This indicates that there are people who call to other than Allaah... Shaikh-ul-Islaam Muhammad ibn 'Abdul-Wahaab rahima-hullah said about this Ayah: "Say this is my way, I call to Allah:" in it is sincerity, for indeed many from amongst the people only call to themselves and do not call to Allaah, the Mighty the Majestic."

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xi. Question to Shaikh Fawzan From Birmingham

Source: Live Tele-Link with al-baseerah.org

Question: We have a group of people in our city who are hasty in; making Tabd'ee and openly warning against and ordering Hajr (abandonment) of people from Ahlus-Sunnah who do not agree with them in certain issues or in taking positions against certain people. This Ghuloo has lead to the splitting of Ahlus-Sunnah in Britain and has made people turn away from the Deen and the Da'wah. So what is your advice regarding these individuals and their like?

Answer: My advice to you is that you turn to seeking knowledge and to leave the disputes and the argumentations. Where as if you were to seek knowledge and acquire that knowledge, you would know the solution to what you are facing. As such, as long as everyone remains ignorant, then the arguments will increase and continue and will not cease except with the seeking of knowledge. So upon you is to embark upon knowledge.

And *do not turn to* those who make *Tabd'ee* of people (declaring people to be innovators), or those who make *Tafseeq* of people (declaring people to be sinners and wrongdoers) or those who fall into cursing. **So leave them and do not pay attention to them.** Rather take into consideration the path that you are upon.

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xii. Question to Shaikh WaseeUllaah About Birmingham

Source: Lecture “The Solution to the Fitnah” Birmingham 2007

Question:

In our city (Birmingham, UK) there is a person by the name of Waheed Alam, Abu Khadeejah. This individual is not a student of knowledge nor is he known to have studied with any of the scholars. Yet he puts himself forward to teach and give fatwa. And what has come from him is that he is extremely hasty in making *Tabd'ee* of people and warns against people from Ahlus-Sunnah. His Fitnah has led to the splitting of Ahlus-Sunnah and has made people turn away from the Deen and the Da'wah. So what is your advice to us O Shaikh, regarding this individual and his like?

Answer:

The answer to this is that firstly, what this individual is upon, with regards to Jamiat Ahle Hadith in the UK and generally those in India and Pakistan, from that which I have heard from him and from his companions. Is that he has made his goal to disparage the Jamiat and other Salafees. He claims that he is upon the correct Salafiyyah and that others are not true Salafees. He then warns people from attending these types of sittings and from praying in their Masjid. In reality I have thought much about the affair of this individual.

And as you have said, he is not a student of knowledge nor is he known to have studied. However he puts himself forward to give Fatwa (legal verdicts). So I say, if he comes forward to give Fatwa from himself, then he is indeed misguided and is misguiding others. If however, he simply narrates specific Fatwa of the Ulama and he understands the Fatwa. As I fear, that due to his *Jahl* (ignorance), due to his *Jahl*, he would not understand the Fatwa and will end up narrating it incorrectly. However, if he narrates a Fatwa correctly (from the well known scholars), then this is something that is correct and is accepted. As for giving Fatwa from himself or from his own *Ijtihaad*, then this is a severe mistake from him and could be a reason for his misguidance. And by this, he will carry his own sin and the sin of those who follow him.

Secondly, my *naseehah* (advice) to you regarding him. Then first and foremost, I would like to advise him. So I say to him; O brother! You are not, except one of these two types of people. That you are either sincere in your *Dawah* and in your actions. And if you are, then go forward and refute the known sects of misguidance, desires and *Bid'ah* and they are many in this country and throughout the world. By using the internet and other means of communication. This will be something good for you.

However, I warn you from lying and making things up. Likewise beware of warning people against Jamiat Ahle Hadith and other Salafees from around the world, who are calling to the Book of Allah

and to the Sunnah of the Messenger of Allah. If you are indeed sincere, then my advice to you is to leave this and do not make your goal The Jamiat.

If however, you are not sincere (for the Face of Allah) and you just want to put yourself forward. Then I leave your affair to you and the day is going to come when Allah will debase and humiliate you. So I ask Allah, that if the man is sincere, then He returns him to the truth. And if he is not sincere, then may Allah protect and safeguard the Ummah from him. And I hope this speech of mine reaches him. This is my naseehah to him.

Then my naseehah to you youth is that; one of you should try to sit with him and try to gain some mutual understanding. I am also prepared (if I have a chance after Maghrib prayer) to sit with him and his companions. In order to ascertain exactly what are the reasons behind him making all of his activities and efforts against his brothers from Jamiat Ahle Hadith. Those who are also spreading the correct Aqeedah. Rather he (abu khadeejah) himself did not take the correct Aqeedah, except from them. As he was once with them and from them.

So does he just want to put himself forward or does he want to bring down his brothers. Allah only knows his true intentions. **But my Du'a is that; may Allah guide him. And if not, then may Allah allow the Muslims to be safe and secure (in every way) from this individual. That is all I have to say. As his harm has indeed increased.**

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xiii. Advice to the Salafis Living in the West

Author: Ash-Shaikh WaseeUllaah 'Abbaas

Source: A tele-link with the Shaikh, Masjid Rahmah, USA, September 2006.

So based upon this, it is not permissible for you to block the Salafis, the callers to the Book and the Sunnah, due to a mistake or two. And if the mistake is well-known we should stay away from it, however we can take from him that which is devoid of error as long as his manhaj is generally correct. This is the true statement and the true opinion in light of the texts of the Qur'aan and the Sunnah. So now for example with Imaam Al-Albaanee (rahimahullaah) it is not obligatory to accept all of his statements. From what we know there is no doubt that there are some opinions which opposed his view which are more correct.

Likewise any individual who is known to be upon the pure and correct manhaj, yet he holds an incorrect opinion, we leave that opinion and we benefit from his remaining sciences. As for making Tabde' and calling for Hajr to be made against everyone who falls into error. ***Then this path is not the path of the Salaf. Rather this is the path of the Khawaarij.*** Who went to such extremes that they ended up making takfeer of people due to some mistakes and the issue may have only been an error according to their opinion.

Also last week some of you people asked some questions, which (By Allaah) were not suitable for you to have asked, as they did not benefit you. This indicates that within your jama'at are some people who are not from the Salafi Dawah. Rather they have entered into your ranks, like the *munaafiqeen* (hypocrites) who wish to divide the established Salafis.

They promote within you the likes of these questions and you asked this man (Abee 'Amr al-Hajooree) about Dr. Suhaib Hasan and about the noble brother who I know has good 'aqeedah, Abee Usaamah Ath-Thahabi and you asked about Jami'at Ahl ul-Hadeeth in India and in other than India. I heard some speech from the brother who answered the questions and I was amazed that he spoke with that which was not verified nor affirmed and this is not from the door (way) of the scholars. **That one speaks without evidence or knowledge.**

He (Abee 'Amr) described all of the Jami'ah with innovation and that they are innovators (Mubtadi'a) and mentioned some texts regarding innovators and applied them to the Jami'ah which has a large involvement in spreading the Sunnah and opposing innovation.

Allaahu Akbar!!! I am not able to say anything except that this speech is based upon the brother's Jahl (ignorance) of the manhaj of innovation and the Salafi manhaj, as he does not make a distinction between the manhaj of innovation and the Salafi manhaj. So it was not befitting for you brothers to ask the likes of such questions to a person who does not know the reality.

And I say to you (in reality) that you should not criticise the people and you should benefit from those whom Allaah has granted knowledge and virtue, especially Dr. Suhaib Hasan and he is far from where you (the brothers in the USA) are anyway! So what is the benefit in asking about him? SubhaanAllaah!!!

I know and Allaah knows best, that he is from an area in India and then moved to Europe, and he (Dr. Suhaib Hasan) is the most knowledgeable person in Britain in 'Aqeedah, 'Ilm and action by the will of Allaah. Also there are differences in opinion due to ijtihaad or from the rulings of the scholars and if a person follows these, then it does not mean that the person has been expelled from the Salafi manhaj or from the correct manhaj.

Likewise, there is with you one of the brothers, Dr Abdul'Aali al-'Aadhamee, who is in Britain or America, who is from the brothers of the people of hadeeth and has a lot of knowledge, so it is appropriate to benefit from him. However I do not hear him being mentioned.

The person who you asked (Abee 'Amr) also spoke about Abee Usaamah Ath-Thahabi and described him as being "an innovator", yet the brother Ath-Thahabi as I have known, sat with and heard about during these days, is one who possesses correct 'Aqeedah (from before and up to today) and he is of healthy ideas, he does not possess any leniency in 'Aqeedah.

Yes, he may not agree with some of the opinions of the people, or the opinions of some people, yet this does not substantiate for all of you that are upon the correct manhaj; to hate, severe off or boycott him. He (Aboo Usaamah) benefits the brothers there in Britain, Birmingham. However, from the issues that are present. There are people who hate the Jamiyat totally! For this reason, they spread things about him (Aboo Usaamah). So it is not befitting to listen to the likes of these people.

And what the speaker described (in your lecture) about the Jami'ah and that they should be totally warned against and that it is a Jami'ah of innovation and secrecy, which I personally heard. Then I say to the brother who spoke, the mufti (who gave the legal ruling) to fear Allaah, do not feign (pretend to have) knowledge and do not harm or cut the people with the sword of your verdicts.

I do not know his name, but I know that he is from Al-Yemen and all of them want to be great

scholars ('Allaamah) like 'Allaamah Muqbil ibn Haadee (rahimahullaah). Let them be aware and let him be aware in trying to reach him! **That great noble man who spoke with intelligence, he (Imaam Muqbil) said in Makkah himself, excusing himself from some statements about some people saying: "We make a ruling upon a person based upon what comes to us from the people, and we do not know the full reality."**

This is what he said in Makkah. So it is befitting to know that as long as he said this; that if one only has ignorance of a matter to say: "I don't know, some people have merely mentioned this to me and I say what is apparent to me." If this is only said. But to make tabdee' of every Jama'ah and to say that it is a Jama'ah of secrecy then this issue needs to be looked into and one needs to repent to Allaah from it. And it is therefore upon you that you do not get affected by this.

And I say, BarakAllaaha Feekum, the brother who mentioned the Jami'at Ahl ul-Hadeeth which is a Jami'ah which I was raised with Alhamdulillaah, for that reason I defend them and as such I wish for the true affair to reach you Inshaa'Allaah.

As for the issue of bay'ah which arose. As it was said that this Jami'ah has a bay'ah, then do you know that there is a hadeeth which (for that reason) some individuals of the Jami'ah say that it is not permissible for a Muslim do die without having a bay'ah to anyone around his neck (i.e. without having made a pledge of allegiance to anyone). Not all from the Jami'ah Ahl ul-Hadeeth in India believe in the correctness of this speech, it is only the speech of certain individuals.

So their affair is clear and also there is no secrecy with them. This man spoke as if he was the most knowledgeable of this era! I say to him to fear Allaah and I say to the brother who spoke, gave the ruling and made tabdee' that if they do have mistakes then inform them and by the will of Allaah they will accept, if it was a mistake. And along with this, it is not compulsory for a person to accept the opinion of another. I say to them once again that sufficient is a person considered as a liar for narrating everything he hears.

Then the next matter is; that in front of you are many issues my brothers, in America and Britain, such as the speech from the Christians, Jews, Qaadiyaanis, Baha'is and Shee'ah. However I do not hear from you questions regarding these matters?!

Yet you attack the strangers from amongst you and the weak ones and this is not a righteous action. **It is as if this disease has come to you from Britain.** As there are a group of people who I met and spoke to (so I am not just speaking about what I heard). **They are those who affiliate themselves to Salafi Publications.** Yet their striving is only against the Salafis with little that is right and much that is false! If they really wanted to seek the face of Allaah, they would have rectified their own state of affairs and the affairs of their brothers.

There are also some issues which do not necessitate splitting and division between themselves and the Jami'ah (In Birmingham). They describe the Jami'ah with Hizbiyyah. **Yet they are the ones who left them and split away from them and they are the ones who created and formed partisanship. So they are the Hizbiyyoon.**

And I debated with a man who is called Abu Khadeejah, regarding his opposition to the Jami'ah in every small and big thing, whether it was right or false, and he did not come with anything convincing. So I advise him and all of the brothers to leave off blocking the way of their brothers and to take what will benefit them in this life and in the hereafter, if they truly

intend the face of Allaah.

If however, they just want to rule over and control the servants of Allaah or want to run the affairs of the people, then akhee, why don't you just get yourself a flock of goats or sheep and then you can direct these sheep to wherever you want to direct them! Some people just desire to control the affairs of others! So just go!!!

And finally I say do not busy yourselves with the likes of these issues, which is a deadly poison to the Jama'ah, the Jama'ah of the Salafis. We do not see a Qaadiyaani talking about another Qaadiyaani, or one who has the 'Aqeedah of the 'Ash'arees or the likes speaking against each other, we never see this! For this reason, take the lectures of the scholars and benefit from them. I give salaam to you and bid farewell to you and I hope that you will spread my speech here fully without omitting anything via the (well-known) means of distribution.

Wassalaamu Alaikum wa Rahmatullaahi wa Barakaatuhu.

xiv. My Relationship with Shaikh Ibn Baaz (rahimahullaah)

Author: Ash-Shaikh Dr. Suhaib Hasan

Source: Recorded Sitting with brother from Birmingham

Questioner: Please clarify for us your relationship with Shaikh Ibn Baaz:

“I had many opportunities to visit Shaikh Ibn Baaz (rahimahullaah), almost every year I used to visit him in Madinah when Shaikh Ibn Baaz was there. That is until my father (al-'Allaamah Shaikh 'Abdul Ghaffaar Hasan rahimahullaah) moved from Madinah back to Pakistan in 1980. Even after 1980 because I was here, I moved to this country in 1976, I used to go for Hajj and there I used to meet Shaikh Ibn Baaz a lot. So I had this contact with Shaikh Ibn Baaz until one year before his death.

Now Shaikh Ibn Baaz, mashaAllah, I can say had more recognition of me because of my father , because my father was a Muhibb and taught in Saudi Arabia (in the Islamic University of Madinah). My relationship (with Shaikh Ibn Baaz) was strengthened because of this. When I used to visit him after 1980 when my father moved back to Pakistan, the first person he used to ask about was “how is Shaikh 'Abdul Ghaffar Hasan?” and then he used to ask about some other mashayikh as well. That was his first question always asking about him, about his health.

And in the same way, my coming to the UK was only due to Shaikh Ibn Baaz. Because as I said, my first job (after graduating from the Islamic University of Madinah in 1966) as a daa'iyah was in Kenya, I lived there for nine years. By the end of nine years I had a lot of confrontations with the people of bid'ah, mostly because there is an Asian community, there are people from Pakistan as well. So I had a very bitter confrontation, which is a long story, which involved many people and even the local Kenyan authorities as well. So I thought at that time, that I would be better to leave this place, because it had become too much for me in terms of animosity and work against the Da'wah. So in 1976 I came straight to Shaikh Ibn Baaz, and he was the head of Dar ul Ifta at that time which had sent me to Kenya. So I asked him and explained to him my situation and I said that I want to move from Kenya. So Shaikh Ibn Baaz just asked me this question. “Where do you want

to go? To America, to Britain or to Pakistan?" So in my mind I was thinking of doing further studies, and to do my doctorate in Britain, so this is why I said, "I want to go to Britain". Without any hesitation he gave this order that I should be transferred from Kenya to Britain. So this was only because of his great confidence in me that there was not much effort, in only one sitting he gave this order. Then I left Kenya and came straight to Britain, to London. And I was the first person to be sent from that office to London on behalf of Dar ul Ifta of Saudi Arabia. All of the other people that came from there came long after me.

And another big sign of his trust in me was that when we wanted to establish Masjid Tawhid, we started from 34 Francis Road in Leyton which was a house. So we were worried about where we were going to get the money for it. In 1984 it was for £24,000 which was a lot of money in those days. We could not collect it all because we were a very small group of people from Ahlul Hadeeth here. So I went to Shaikh Ibn Baaz and I told him about our problem, and that we were going to take a Qardh Hasan loan to raise the money for now which we would have to pay back later. He asked "what is the amount?" and I said about £20,000 and then I returned to the UK. When I got back Shaikh Ibn Baaz sent me a cheque for £20,000 which was made out in my name. This also shows his trust in me, he did not ask to make it out in the name of the mosque, he just sent it in my name and I gave that money to the mosque and the mosque was freed from all the loan. And later because there was no responsible person on behalf of the Da'wah Office here, so Shaikh Ibn Baaz used to direct all enquiries about different projects to me. I have a number of correspondences from Shaikh Ibn Baaz to me about a lot of different issues, I have kept all of these letters.

One thing which may be the most important is that one year before his death I went on Hajj with "Labbaik", which is supported by Jami'ah Ihya Turath al Islami in Kuwait. They organised a Hajj caravan from their London office and only that once I did Hajj with them and we stayed in the area of Aziziyyah in Makkah. The organisers of the caravan asked me that because you have such a good connection with Shaikh Ibn Baaz can you ask him to come and visit us and give us Naseeha in our camp. That was only because they knew that Shaikh Ibn Baaz trusts me.

So I visited Shaikh Ibn Baaz before Hajj and said we want to invite you to our camp and give Naseeha to the Hajjaj. Without any hesitation he agreed and fixed a date, and he said come on that date and remind me and I will go with you. And this is what happened because it used to be difficult to reach Shaikh Ibn Baaz, in the last years of his life he used to be escorted by a good number of guards around him which was provided by the state. And these guards used to prevent people from reaching him and saying salaam to him, and himself he was blind he couldn't see the people. So people used to shout to him "As-Salamu 'Alaikum Shaikh Bin Baaz!" If he recognised their voice then he would allow them. So now it was the time of the prayer, just after the prayer. He was just about to leave the mosque and I said to him "Shaikh I am here and I want to take you to our camp." Shaikh said "Alright" and told one of the guards to take me in his jeep. I was riding with the guard in the jeep and the Shaikh's car followed until we came to Aziziyyah. Then the Shaikh came down and at that time he was suffering some injury in his leg this is why it was difficult for him to go to the first story and we arranged a meeting with the Hajjaj on the ground floor. So he came to the ground floor and sat there. He delivered his speech which I translated and then once the speech and translation was over he asked to leave and then he left.

I think that was a great sign which shows his trust with me, his relationship with me, because it was very, very rare for Shaikh Ibn Baaz to go to someone's camp in this way. Normally the people would go to his mosque and listen to his talk there or he would go to places like Rabitatul-Alam al-Islami or other such gatherings. But to go to a small camp in a corner of Makkah, in the furthest locality of Makkah, that was something very rare. But he accepted when I requested it from him.

After his death I wrote an article which was published in Ad-Da'wah magazine in Riyadh. In which I wrote about my feelings and about a dream I had before his death. There are many more occasions which shows how great his trust in me was. I remember two more things. When we were raising money for this project of the newer Masjid Tawhid, I went to him and Shaikh Ibn Baaz wrote a very good letter recommending my project to the Minister and he also wrote a similar letter to the Ambassador in this country as well.

Another thing happened just after the inauguration of the new site of this mosque in 1997. A few months after the opening of this mosque a Palestinian person, I don't want to mention his name but let's call him Abu so-and-so and he has since been detained by the authorities in this country. That person he thought this mosque was vacant for his activities, so he brought his group members from Central London, with video equipment and everything and started up one of his lessons here upstairs in this mosque. So I was surprised and asked where he got permission. And I knew about him that he had some opinions regarding Shaikh Ibn Baaz, which were not good at all. This is why I did not like it, so I said to him very clearly you have said such-and-such words against Shaikh Ibn Baaz and this mosque is the mosque of Shaikh Ibn Baaz. Because Shaikh Ibn Baaz was the first one to donate for this project. So I was not going to allow such a person who has such a bad opinion of Shaikh Ibn Baaz to give lessons in this mosque. But he did not listen and he said he will continue to come.

So then I phoned Shaikh Ibn Baaz and asked him directly for his opinion, that this is the person, this is what he says about you, and he has become a fitnah for the Muslims here, so can I take assistance from the local authorities – I mean the police – to stop him from coming and giving his lessons here. So Shaikh Ibn Baaz very clearly said to me "take assistance from whom you like and get this person out". He said it very clearly to me alhamdulillaah and I was relieved to hear this from Shaikh Ibn Baaz.

So next time he came I asked for police assistance and there was a great row in this mosque, his followers began to argue with me and argue with the police. But this person himself, when he saw the police he escaped. So the police asked where is the person you want us to remove, and when we looked he had gone. So then the police left but his followers were still there and they started shouting and even fighting. One Somalian brother was hit by them outside the mosque. It was a great fitnah, we had to employ a private security firm for two years after this incident to prevent these people coming again. When things calmed down then we got our own security.

So this was one of the last contacts I had with Shaikh Ibn Baaz. After that Shaikh Ibn Baaz also delivered some speeches on the phone, on my request, which were heard through the microphone which I translated and at the end I used to translate the Shaikhs answers to all the questions which were directed to him. And that was done at least two or three times."

* * *

xv. Some of the Letters of Support and Recommendation from Salafi Scholars for Markazi Jamiat Ahle Hadith UK

From Shaikh Ibn Baaz (rahimahullaah), Grand Mufti Shaikh 'Abdul 'Azeez Aal-Shaikh, Committee of Major Scholars Member Shaikh Muhammad as-Subayy whole of the Haramain and others...

1. Shaykh Abdul Aziz bin Abdillah bin Baaz:

“The head of Markazi Jamiat Ahle Hadith in Birmingham, Britain has written to us with regards to its request for financial help.....and the Jami'at from every aspect is KNOWN and TRUSTWORTHY (Insha-Allah) and it is from those Jami'yaat that has more right to be helped.....”

2. Al-Mufti Shaykh Abdul Aziz bin Abdillah bin Muhammad Aali-Shaykh:

“To the honourable brother Shoaib Ahmad Mirpuri. I write with regards to your letter requesting permission to translate some of the Fataawa of the Lajnatud-Daaimah (Permanent Committee for Knowledge and Research) into the English Language. Then to distribute the Fataawa on a free basis and to publish them in the Straight Path magazine in the Urdu and English Languages. Before permission is granted, I request from you a sample of the translation in order for us to read it and go through it. May Allah grant all success in what pleases Him.”

3. Shaykh Muhammad bin Abdillah As-Subayy whole:

“The General Secretary of Markazi Jamiat Ahle Hadith in Birmingham, Britain-the honourable Shaykh Shoaib Ahmad Mirpuri-has requested from us to write on their behalf to all those who are able to help them in donating towards the Masjid project that is currently under way at the Jami'ah's headquarters at Green Lane, Birmingham. For this reason we encourage and request the people of piety and goodness to help towards the building of a house from the houses of Allah.....”

4. Shaykh Saud bin Ibraheem bin Muhammad Ash-Shuraim (Imamul-Haram, Makkah):

“In the name of Allah, the Most Beneficent, the Most Merciful.

All Praise is due to Allah, Lord of all that exists, and may the peace and blessings of Allah be upon the most noble of Prophets and Messengers. To proceed:

For indeed Allah, the Most High, has enabled me to visit Jami'at Ahle-Hadith UK in Birmingham on Tuesday 13/5/1420AH, and I am pleased with the hospitality shown, their correctness in belief and methodology as well as their adherence to the Hadith, both in belief and character.

And Allah has honoured me by allowing me to give a lecture at the mosque, and all that I have seen has pleased me, so I ask Allah, the Most High to increase them in guidance and piety and to benefit through them Islam and the Muslims and to place them as a blessed means of uniting the Muslims in Britain.

I also advise them with the fear of Allah and to continue all efforts in spreading the Islamic dawah, raising the flag of the Sunnah, and holding onto the Salafi Creed and I encourage all those who know them to stand by their side and to make du'a for them that they should be granted success and assistance.

Indeed He is the best of those invoked and the most generous of those who answer, and with Allah is all success”.

Saud bin Ibrahim bin Muhammad ash-Shuraim

13/5/1420AH

5. Shaykh Abdur-Rahmaan As-Sudaise (Imamul-Haram, Makkah):

“In the name of Allah, the Most Beneficent, the Most Merciful.

All praise is due to Allah Alone, and may His peace and blessings be upon the last Prophet. To proceed:

Indeed Allah has enabled me on Sunday, 4/5/1420AH to visit my brothers in Islam in the city of Birmingham, UK, in the centre of Jami'at Ahle-Hadith **and I am pleased with what I have seen and witnessed from their blessed and successful efforts in giving dawah to the 'Aqeedah of the Salaf-us-Saaleh (pious predecessors) and attention to the Sunnah as well as calling to it in a country which is rife with deviations. So may Allah reward them for their work and bless their efforts.**

And I advise them to increase in their efforts in dawah. As I also call that they should be supported and assisted, especially in their projects to expand the mosque **and I testify that this Jami'at is a giant tower and a bright light in the West with regards to dawah to the Tawheed (Oneness) of Allah, the Sunnah and the Manhaj (methodology) of the pious predecessors.** May Allah not prevent them its reward and increase them in good, guidance and success and make all the actions sincerely for His sake. Indeed Allah is the best of those invoked and the most generous of those who are hoped from.

May the peace and blessings of Allah be upon our Prophet Muhammad, his family and companions”.

Imam of the Grand Mosque, Makkah
Abdur-Rahman as-Sudaise

6. Shaykh Abdul-Bari ath-Thubaiti (Imam of the Prophets Mosque, Madinah):

“In the name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah, and may His peace and blessings be upon the Messenger of Allah. To proceed:

Allah, the Most High has granted me the ability to visit the brothers at Jami'at Ahle-Hadith at their centre in Birmingham and I am pleased with what I have witnessed from their abilities and enthusiasm in spreading the methodology of Ahlus-Sunnah Wal Jamaa'ah.

I ask Allah that He grants them success and keeps them steadfast, for Allah is the One who guides to the Straight Path”.

Imam of the Prophets Mosque, Madinah

Abdul-Bari ath-Thubaiti

12/7/1421AH

7. Shaykh Abdul-Muhsin bin Abdur-Rahman al-Qasim (Imam of the Prophets Mosque, Madinah):

“In the name of Allah, the Most Beneficent, the Most Merciful.

All Praise is due to Allah, Lord of all that exists, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family and companions. To proceed:

The Muslims are close even if physically they are far apart, this is the criterion. And Jami'at Ahle-Hadith in Birmingham UK are upon the methodology of the pious predecessors, in their beliefs and dawah, and the Muslims in this country are in need of assisting and helping one another, mercy, compassion and spreading the correct beliefs amongst the people. And I am pleased with what I have seen in this Jami'at from their blessed efforts, by the Will of Allah, in clarifying the Light of Guidance to the people.

I ask Allah that He grants them success in spreading this religion amongst the creation in the clearest of ways and that He blesses them in their efforts, makes them steadfast and that He makes the actions righteous and sincerely for His sake, not placing in them anything for anyone else.

May the peace and blessings of Allah be upon our Prophet Muhammad, his family and all his companions”.

Abdul-Muhsin bin Abdur-Rahman al-Qasim

Imam of the Prophets Mosque, Madinah

15/5/1421AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي أَسْأَلُكُ الْعَزَّةَ الْعَمَلَةَ
بِالْمُلْكِ الْعَالِمِ الْعَلِيِّ الْمُعَلِّمِ الْمُهَدِّدِ
مُكْتَبَ الرَّبِّيْسِ

الرقم
التاريخ
المرفقات
الموضوع :

سلام الله من كل سوء

من عبد العزيز بن عبدالله بن باز الى حضرة ا لاخ المكرم ابراهيم شاكر

سلام عليكم ورحمة الله وبركاته وبعد ،

كتب اليها رئيس جمعية اهل الحديث المركزية في بريطانيا بشأن طلبه المساعدة المالية
لما تعانيه الجمعية من ظروف مالية صعبة حيث انها مدينة بثلاثين ألف جنيه استرليني ، وتحدر مجلة
(المراط المستقيم) وهي بحاجة الى استمرار دعمها افادة الى الحاجة الى بناء مسجد مدينة (نيلن)
حيث سبق شراء أرض لهذا المسجد . وحيث أن الجمعية معروفة ومؤمنة ان شاء الله من جميع النواحي
وهي من احق الجمعيات بالمساعدة . لهذا فاني رأيت الكتابة لكم عنها راجيا التكرم بمد يد العون والمساعدة
لها حسب استطاعتكم مع التكرم بارسال ما ترغبون المائة به لها شيئاً باسم واسأقام بايصاله الى
المسؤولين عن الجمعية المذكورة . وفقني الله واياكم لما فيه خير الدنيا والآخرة وتقبل مني ومنكم
صالح الاعمال ورزقنا واياكم الشبات على دينه الى يوم الدين وجعل عملنا خالماً لوجهه الكريم انه
خير مسئول وهو حبنا ونعم الوكيل والسلام عليكم ورحمة الله وبركاته ،

الرئيس العام
لادارات البحوث العلمية والفتاء والدعوة والارشاد

مفتون /

الْمُلْكُ الْعَرَبِيَّةِ السَّعُودِيَّةِ

رَئَاسَةُ

إِدَارَةِ الْجَوْثِ الْعَلْمِيَّةِ وَالْإِفْتَاءِ

الْأَمَانَةُ الْعَامَّةُ لِهِيَةِ كَبَّارِ الْعُلَمَاءِ

الرقم: ٥/٢٣٨٣
التاريخ: ٢٤/٣/٥
المشفوعات:
الموضوع:

من عبدالعزيز بن عبدالله بن محمد آل الشيخ إلى حضرة الأخ المكرم / شعيب أحمد مير بوري
وفقه الله

سلام عليكم ورحمة الله وبركاته و بعد :-

فأشير إلى رسالتكم المقيدة بالأمانة العامة هيئة كبار العلماء برقم (٤٤٠١) وتاريخ ١٤١٩/٧/١٥ هـ بشأن رغبكم الإذن بترجمة بعض الفتاوى الصادرة من اللجنة الدائمة للبحوث العلمية والإفتاء في المملكة العربية السعودية إلى اللغة الانجليزية ثم توزيعها مجاناً وكذلك نشرها في مجلة (صراط مستقيم) باللغة الأردنية والإنجليزية .

وأمل منكم إرسال نموذج لهذه الترجمة حتى تتمكن من الاطلاع عليها ثم أفادتكم بما يلزم نحو هذا الموضوع ، وفق الله الجميع لما يرضيه .

والسلام عليكم ورحمة الله وبركاته ، ، ، ، ، ، ، ،

المفتي العام للمملكة العربية السعودية
ورئيس هيئة كبار العلماء وادارة البحوث العلمية والإفتاء

ص ٢



لشئون المسجد الحرام والمسجد النبوي

الملكية العربية السعودية
الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي
مكتب الرئيس

الرقم
التاريخ ١٤٢١/٩/١
المحفوظات :

” إلى أهل البر والإحسان ”

الحمد لله رب العالمين والصلوة والسلام على أشرف المرسلين نبينا محمد وعلى آله
وصحبه أجمعين وبعد :

فقد طلب منا فضيلة الشيخ شعيب أحمد ميروري الأمين العام لجمعية أهل
الحديث المركزية ببرمنجهام - بريطانيا كتابة توصية لأهل الخير لمساعدتهم في التبرع
لإنشاء المسجد الموجود في المقر الرئيسي للجمعية في جرين لين في برومنجهام والذي بدأ
العمل به قبل شهرين .

لذلك فإننا نهيب بأهل البر والإحسان المساهمة في بناء بيت من بيت الله .
ونسأل الله تعالى لمن ساهم وشارك في بنائه الأجر والثواب ، وجزى الله المحسنين كل
خير .

والله الموفق والهادي إلى سواء السبيل .

حرر في ١٤٢١/٩/١ هـ .

الرئيس العام

لشؤون المسجد الحرام والمسجد النبوي

وإمام وخطيب المسجد الحرام

محمد بن عبد الله السبيل

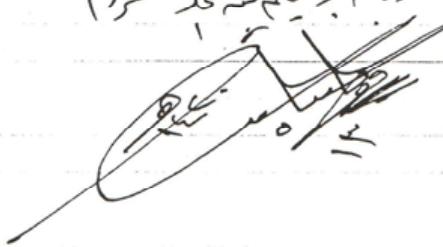


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَهْرَةِ رَبِّ الْعَالَمِينَ وَلِصَلَوةِ دِلْكَ دِلْكَ عَلَى نَسْرَفِ الْمُبَشِّرِ وَالْمُرْسَلِ
أَمَّا بَعْدَ فَقَدْ مَسَرَّ لِهِ جَلَّ وَكَلَّهُ زِيَارَةُ جَمِيعِ أَهْلِ طَرِيقِهِ لِكَرَبَّهِ بِيرْطَابِنَةِ
عَوْنَى بَعْدِ يَنْتَهِيَ بِهِ مَنْتَهِيَ الْمَرْأَةِ يَوْمِ الْمُهْرَجَ ١٤٢٠/٥/١٣ وَقَدْ سَرَّنِي
حَسَنَةُ الْمُسَهَّلِ وَسَلَامُهُ لِلْمُهَاجِرِ وَلِمُهَاجِرِ لِلْمُهَاجِرِ لِلْمُهَاجِرِ وَسَلَامُهُ
وَقَدْ أَكْرَمَنِي لِهِ بِالْعَارِمِ حَمْضَهُ بِالْمَاجِعِ لِهِ لِعَوْنَى مُسْرَنِي كُلَّ فَارِزَيَّهُ فَاصْدَدَ
اللَّهُ عَزَّلَ أَنْ يُزِيدَهُمْ فِي هَذِهِ دِلْكَهُ وَأَنْ يُنْتَهِيَ بَعْدِهِ دِلْكَ دِلْكَ دِلْكَ دِلْكَ
سَيِّدُ مَبَارِكَهُ نَحْنُ حِمْعُ كَلَّتِ لِهِ بِهِ بِيرْطَابِنَةِ كَافَّتِ كَلَّا كَلَّا كَلَّا كَلَّا كَلَّا
سَيِّدُنَاهُ وَبَنِلَّ جَهُودُهُ لِتَوَاصِلَتِهِ نَسْرَدِيَّوَهُ دِلْكَ دِلْكَ دِلْكَ دِلْكَ دِلْكَ دِلْكَ
بِلِلْعَيْنَيَّتِ دِلْكَ لِنَذْتَجِعُ مَعَهُ مَسِيرَاهُ بِالْمُوْرَّى فَعُمَّهُ دِلْكَ دِلْكَ دِلْكَ دِلْكَ دِلْكَ
اللَّهُ خَدِيرُ سَوْلَ وَأَكْرَمَ مُجَيِّبَ وَبَادِيَ لِتَوْفِيقِهِ

سَالِمُ وَضِيَّهُ

مُحَمَّدُ بْنُ إِدْرِيسِ الْمَقْبُرِيِّ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١- الحمد لله رب العالمين طلبنا علی معلمته د. فاطمة سالم في يوم الجمعة ٢٢/٥/٤٢٠ م/٢٠٢٠

نَكَرَهُ إِخْرَاجُهُ نَكَرَهُ فِي مَدِينَةِ بَرْسَيْلَمْ بِرْسَيْلَمْ

فی صفر مرزا عجمی صدر کرد و بعد معاشری شد

وطلاقه بينه وبينه مطلاعه في المعرفة

٢١ مساعدة للفاعلية والفعالية على التعلم والتعلم على الفاعلية

حَتَّىٰ رَأَيْنَى مَرْجُونَهُمْ وَلَمْ يَرَوْهُمْ نَزِيْهَةَ الْجَهَادِ الْكُوْيِيْ

وَأَدْلُوْا لَهُ دَلْعُمْ وَسَانَدَمْ لَاسَهَانْ بَيْ شَرَهَانْ

ع. مع. معاشر وزیر امن مرا فهمه در میانه لایحه کنونی

وَالْمَدْرَسَةِ الْمُرْسَلَةِ لِهَذِهِ الْجَمِيعِ صَرَّاحَ

عَلَيْهَا وَمُنْتَهَىً مَهْنَادٌ فِي هَذِهِ الْفَرِيقَةِ الْمُكَافَةِ (الْمُكَافَةِ)

فَلَمَّا مَرَّ عَلَيْهِ الْمَلَكُ لَمْ يَرْجِعْ إِلَيْهِ وَزَانَهُ

وَلِكَمْ مَا سُقِّلَ وَصَلَّى سَعْيَ بَنْدَ مُحَمَّدَ رَوْهَمَ بَنْدَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَهُ وَلِهِلَّهُ وَاللَّهُمَّ عَلَيْكَ دُونَهُ وَبَعْدَ

فَقَدْ وَقَنَى اللَّهُ نَبِلَكَ وَتَعَالَى إِيمَانُ الْأَهْمَةِ فِي عَيْنِهِ
أَهْلُ الْمَسِيَّةِ فِي مَرَأْيِهِ يَسِّرْهُ بِرَحْمَتِهِمْ رَبُّكَ مَا تَاهَهُ

بِهِ رَأَيْنَا وَمَا مَلَّتْهُ بِهِ حَمَلَتْهُ مُتَنَفِّتَهُ لِنَشْرِ سُنْدِ

أَعُذُّ بِهِ رَبِّيَّهُ ، هَادِيَّهُ لِتَوْفِيقِهِ

وَالْمَدِيدِ وَأَهْيَهُ حَطَّامَ دِرْجَاتِهِ لِلْمُلْكِ

كتبه

مُصطفى

مُصطفى لطيفي

طه طه لطيفي

١٤٨١ ١٧١١